

EXPANDING ANALOGIES AS FAR AS POSSIBLE: A Catholic Tradition
a paper in progress by Ernest Wächter
based on Marcus Borg's Metaphoric Expansion Theory of Doctrine

Borg's Stages of Doctrinal Development:

- 1) root experience of God
- 2) metaphor (symbol, image, myth) for God
- 3) conceptual thought about God
- 4) formal doctrine about God

Examples:

THE EXPANDING SON OF GOD ANALOGY:

- 1) the community experienced an intimate relationship between Jesus and YHWH
- 2) a relational metaphor (Son of God) is used to explain this close relationship between Jesus and YHWH
- 3) the metaphor becomes a biological event (the Virgin Birth) in conceptual thought
- 4) the metaphor becomes an ontological doctrine about Jesus alone and the biological event becomes a doctrinal article of faith

In the Christian communities, as time progresses this Son of God metaphor/analogy gets expanded farther and farther back into history:

Jesus is recognized as Son of God

- @ his Resurrection in original community
- @ his baptism in Mark
- @ his birth in Matthew & Luke
- @ the beginning of time in John

EXPANDING CATHOLIC MARIAN DOCTRINES:

- 1) Mother of God - 431
- 2) Perpetual Virgin - 649
- 3) Immaculate Conception - 1854
- 4) Assumed into Heaven - 1950
- 5) (Co-Redemtrix/Mediatrix) - yet to become doctrinal;
still in conceptual stage

Read one of the Litanies of Mary to see the many pre-doctrinal formulations (still in the metaphoric and conceptual stages of development) of the mystery of Mary and God.

"All theology is analogy" -- St. Thomas Aquinas

According to Theology from Above (Scholasticism/Thomism), ALL positive statments about God are analogies. Only negative statements about God can be literally true.

-- Is it not orthodox to say that every positive thing that Jesus said and did in relation to God was in some way analogous? Jesus taught largely in parables, using memorable phrases/images, drawing from the common experiences of his community and the archetypal realm of the unconscious. The life of Jesus is our sacred icon and pattern for life which we must appropriate if we are to experience his Divine Life.

Denomination & Metaphoric Expansion:

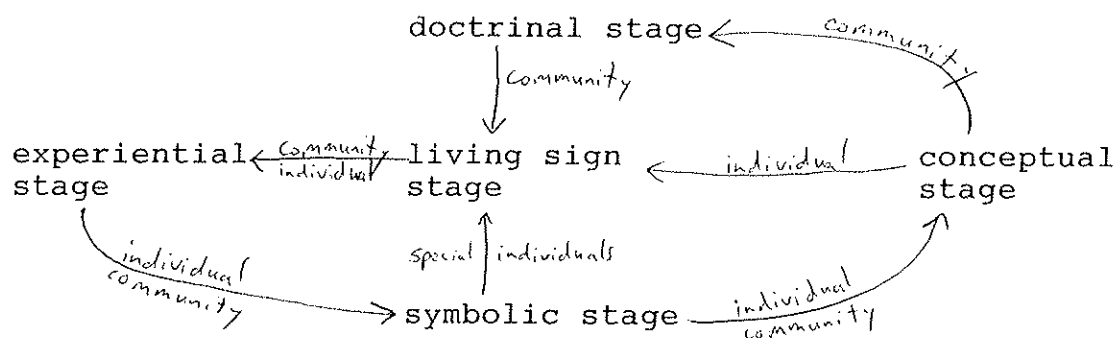
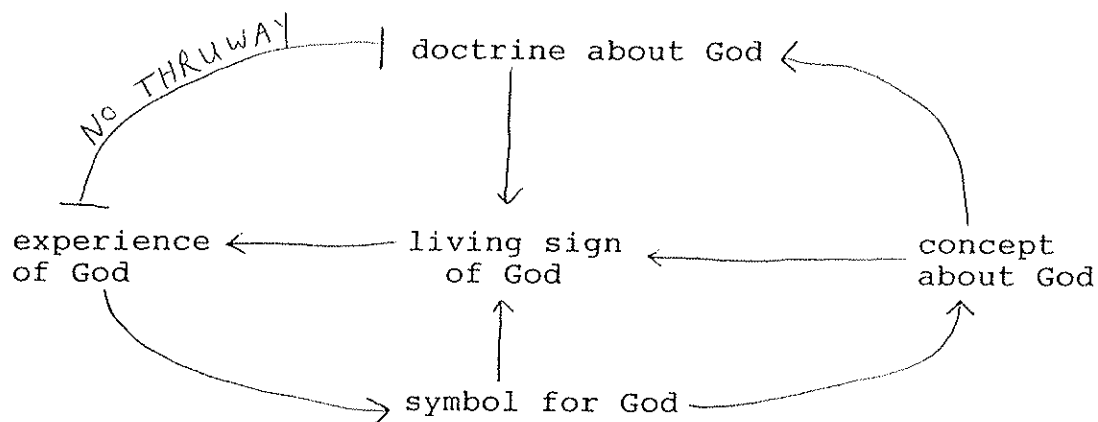
	<u>Protestant</u>	<u>Catholic</u>	<u>Orthodox</u>
Eucharist:	symbol of X (metaphor)	is X (doctrine)	is X (doctrine)
Mary:	Mother of Jesus	Mother of God	Mother of God (doctrine)
	not ever-virgin	ever-virgin	ever-virgin
	not I.C./all-holy	Immaculate Conception	all-holy
	(no metaphor)	Assumed (doctrines)	Assumed
		Mediatrix (concept)	Mediatrix (concepts)
Priestly Celebacy:	No	Yes	Monks only
Doctrine:	based on Scripture alone	developing to this day	ceased after 7th Ecumenical Council - 787

-- From this brief chart notice that Catholics create and expand metaphors and move them into the doctrinal stage moreso than either Protestants or Orthodox.

-- Note, too, that celebacy (or even better virginity) is the living sign/personal appropriation of the mystery of chastity/purity, a positive attribute of God and therefore an analogy. Celebacy takes this analogy beyond the conceptual and doctrinal stages into a further stage which I call the living sign stage.

Wachter's Expansion of Borg's Metaphoric Expansion Theory of Doctrinal Development:

THE EXPERIENTIAL SPIRAL OF THE LIVING SIGN



experiential stage: individual or community has experience of God

symbolic stage: symbol for God, stemming from the experience of God, formed out of the personal or collective unconscious or from individual or communal experience

conceptual stage: conceptual rational thoughts about God arising from the experience of and symbol for God, formed by the individual or community

doctrinal stage: the community formally establishes doctrine about God based on developed conceptual thoughts

living sign stage: individuals can enter this stage directly from the symbolic stage (e.g. stigmatics) or more commonly from the conceptual stage; the community/Church is challenged to extend beyond the doctrinal stage and enter the living sign stage; this stage leads back to an experience of God, in an ever expanding hermetic spiral

Brief List of the major *Christological* and *Trinitarian* controversies of the Third, Fourth and Fifth Centuries (A.D./C.E.)

Christological heresies

1. Arianism - (Arius: Alexandrian presbyter): Jesus has no divine nature
2. Apollinarianism - (Apollinarius: bishop of Laodicea): Jesus had a human body but no human spirit, just the divine spirit as Logos
3. Adoptionism - Jesus a normal man given divine powers at baptism and adopted into the Godhead after the Resurrection
4. Docetism - Jesus' body is only apparent, not real (to preserve his divinity)
5. Eutychianism - (Eutyches) - Jesus has only one nature: divine, not human
6. Monophysitism - Jesus has one nature: divine (cf. 2, 5)
7. Nestorianism - (Nestorius, bishop of Constantinople): Jesus has 2 natures, human and divine; but no unity between the 2 natures
 - vs. these heresies, the orthodox teaching is called the hypostatic union (affirmed at the Council of Chalcedon in 451): in Jesus Christ there is the union of two natures (divine and human) in one person.

Trinitarian heresies

1. Monarchianism (2-3C) - the "Father" is the preeminent seat of power, while the Son and Spirit are necessary but less central (to preserve unity of Godhead, but ignores equality of persons in Godhead and eternity of Son and Spirit)
2. Sabellianism (also known as trinitarian modalism) - Sabellius: the only distinction in the Godhead is of modes or operations; the Son and Spirit are the Father in disguise
 - vs. these heresies, the orthodox teaching is called most simply, the trinity: God is one divine substance with three persons, which are co-equal:
 - Father (Creator: eternal origin)
 - Son (Logos/Redeemer: hypostatic union)
 - Spirit (Comforter).

The *Council of Nicea* (325: cf. Nicene Creed) devised the notion of homoousian ("of the same essence or being") to describe the relation of the Father and the Son. They are viewed as the same being or substance. The theory of "processions" in the Trinity expresses the mode of relationship among the Persons: the Son is "from the Father" (by generation) and (in Western Christianity) the Spirit is "from the Son and the Father" (known as the filioque: see Nicene Creed: but not added until 589 at the Council of Toledo)

General Theological Heresies

1. Donatism - 3C (Donatus) Northern African schism over purity of worship: Donatists claimed that the validity of the sacraments depended upon the personal holiness of the minister; those who "lapsed" from Christianity have invalidated their baptism (relates to the controversial consecration of bishop Caecilian in Carthage) (cf. Novatianism, Melitianism)
2. Marcionism - 2C (Marcion) - scriptural heresy - rejected Old Testament, saying that God of Jews is not the same God as the God of Love in the New Testament
3. Montanism - 2C (Montanus) - scriptural heresy - Revelation not confined to Scripture or "the apostolic age" - continuation of prophecy after the apostolic age
4. Pelagianism - 5C (British monk Pelagius, opposed by St. Augustine of Hippo [Against the Pelagians]) - salvation heresy
 - vs. grace and original sin: the human will is capable, without grace, of accomplishing its salvation (the freedom to do good or evil which was wounded by the sin of Adam, is denied): Adam's disobedience had consequences only for himself, not for humanity

A PRAYER FOR SALVATION

Divine care supplies everybody with the means necessary for salvation, so long as he on his part does not put up obstacles. (Thomas Aquinas)

Response: Lord, help us to remove all obstacles to salvation
The knowledge of sin is the beginning of salvation. (Epicurus)

Response: Lord, help us to know our sins

Salvation is from God only. (Latin proverb)

Response: Lord, save us for we are helpless to save ourselves
The way to be saved is not to delay, but to come and take. (Dwight L. Moody)

Response: Lord, fill us now with your saving grace

Salvation is seeing that the universe is good, and becoming a part of that goodness. (Arthur G. Clutton-Brock)

Response: Lord, help us to perceive, receive, and participate in your goodness

To follow the Saviour is to participate in salvation; to follow the light is to perceive the light. (Irenaeus)

Response: Lord, give us the strength and courage to follow you and to be your lights unto the world

The terms for 'salvation' in many languages are derived from the roots like salvus, saos, whole, heal, which all designate health, the opposite of disintegration and disruption. Salvation is healing in the ultimate sense; it is final cosmic and individual healing. (Paul Tillich)

Response: Lord, heal our souls and our world

If being is by nature holy there is no salvation except of everything that exists. (Teilhard de Chardin)

Response: Lord, help us to comprehend our inter-relatedness

This, then is salvation: When we marvel at the beauty of created things and praise their beautiful Creator. (Meister Eckhart)

Response: Lord, we marvel at your beautiful works and we praise you, for by your Word you have created us and and by your cross you have redeemed us

AMEN

THE COVENENTAL ENNEAD OF SALVATION HISTORY
as revealed to Ernest Wachter

- | | |
|--|--|
| <p>1 - Covenant of Creation
Gen. 1 - 2:4
emanation from Godhead
#: pre-Fall Unity
the One Creator</p> <p style="padding-left: 40px;">sign: Sabbath
name: Elohim</p> <p>2 - Covenant of Eve
Gen. 3:15
effects of fall begin
animal sacrifice enters
#: fallen creation,
duality, the Son
sign: woman crushing
serpent's head
name: Elohim</p> <p>3 - Covenant of Noah
Gen. 9:9
Noah & his 7 family members
+ 7 of each clean & 2 of each
unclean animal family (& thereby
all creation) saved from chaos
& death through wood of ark;
meat-eating enters</p> <p style="padding-left: 40px;">#: Trinity/family
sign: rainbow
name: Elohim</p> | <p>9 - Covenant of Initiation
John 17:21-23
return to Godhead
#: initiation, fruit/
harvest, limitless/
angelic #
sign: to be revealed
name: to be revealed</p> <p>8 - Covenant of the Cosmic
Christ/<i>Parousia</i>
Hos. 2:20
effects of Fall end
#: new creation/
Resurrection
sign: to be revealed
name: to be revealed</p> <p>7 - Covenant of Jesus
Matt. 26:26-28
All creation saved
from sin & death
through wood of the
cross</p> <p style="padding-left: 40px;">meat-eating/animal
sacrifice abolished
#: Perfection
sign: Eucharist
name: Abba</p> |
|--|--|

(Universal Covenants)

(Limited Covenants)

- | | |
|--|--|
| <p>4 - Covenant of Abraham
Gen. 17
3 promises: descendants,
land, king
human sacrifice condemned
#: foundation/world</p> <p style="padding-left: 40px;">sign: circumcision
name: El Shaddi</p> | <p>6 - Covenant of David
2 Sam. 7:8-17
promises to Abraham
fulfilled in David</p> <p style="padding-left: 40px;">#: humanity, creation
of world, balance
sign: eternal throne
of David
name: YHWH of Hosts</p> |
|--|--|
- 5 - Covenant of Moses
Exod. 24:1-8
Turnaround is Exodus & Sinai
#: Grace, Kingdom,
light/vitality
sign: Torah
name: YHWH

CHART 7: Precepts of Kenotic Trinitarian Ministry

Ministry Mode:	1	2	3
Trinity Mode:	Father	Son	Holy Spirit
Kenotic Mode:	Tzimtzum	Incarnation	Paschal Mystery
Vow:	Poverty	Chastity	Obedience
Option for Poor:	Being poor	Loving the poor	Defending the poor
Main Context:	Personal	Cultural-Traditional	Institutional
Mark 3:14-15's call:	Drive out demons	Be with Christ	Preach Gospel
Dzogchen Precept:	Introduction to one's nature	Discovery of one's nature	Continuing towards liberation
Represents:	Conversion to Gospel/ Refuge in Dharma	Formation in Gospel/ Refuge in Sangha	Proclamation of Gospel/ Refuge in Buddha
Primary Expression:	Prayer and Reverence for Life	Eucharist and Emancipatory Solidarity	Satyagraha

EGYPTIAN CREATION MYTHS

Heliopolis Egypt

Memphis Egypt

Pyramid Text 1248

Memphis Creation Story

Creation via Masterbation
of God

Creation via
Speaking of God

Atum's phallus in hand
is creative process

Ptah's thinking heart &
speaking tongue is creative
process

Fostered equality as
all could masterbate
and procreate

Fostered inequality as only
Pharoah could speak divine
creative commands which all
others had to obey

Egyptian cosmogony evolved from creation via Atums's masterbation (Pyramid Text 1248), the oldest account, to creation via Atum's spitting mouth (Pyramid Text 1652), an account possibly devised for instructing children or the uninitiated, finally leading to creation via Ptah's speaking mouth (Memphis Creation Story). The Story of Ra and the Serpent incorporates all three elements, God's semen, spit, and word, into the creation myth. In this story humans appear from the tears which Ra weeps out of joy after attaining orgasm. Ultimate reality is therefore pure bliss. The various creation myths of the Egyptian Priesthood, whether centered around God's semen or word, cultivate a "farmer" mentality, emphasizing either fertility or obedience, respectively. All Egyptian cosmogony is based on number 9, the Ennead. The Heliopolitan Ennead is as follows:

Theogony: Generation
& Emanation

Soteriology: Journey
Homeward to Godhead

Atum 1

9

Shu (Wind)
& Tefnut (Rain) 2

8

Geb (Earth) &
Nut (Sky) 3

7

Osiris & Isis,
Seth & Nephthys 4

6

Turnaround Realm

5

If you would swim in the bosom of the ocean of Truth, you must reduce yourself to a zero. -- Mahatman Gandhi

SALVATION = DECREATION

#	MEANING	GENESIS	JOHN	SACRAMENT	COVENANT	SEIROF	CHAKRA	MYSTICAL
-10	Complete					Kingdom		
-9	Initiate				Parousia	Tsaddik		
-8	Recreate		Creation		Pentecost	Splendor		
-7	Perfect	Sabbath	Water to Wine	Marriage	Jesus	Eternity	Will to Live	
-6	Balance World Human	Land animals Vegetarian	Noble's son healed	Baptism	David	Beauty	Sexual passion	
-5	Law/Life	Fish Birds	Paralytic healed	Penance	Moses	Justice	Will to Power	Conversion
-4	Foundation	Stars Sun Moon	Feeding the 5000	Eucharist	Abraham	Mercy	Compassion	Purgation
-3	Trinity	Earth Plants	Water walking	Confirmation	Noah	Understanding	Devotion	Illumination
-2	Duality	Sky/Sea	Blind healed	Ordination	Eve	Wisdom	Wisdom	Dark Night
-1	Unity	Light	Lazarus raised	Extreme Unction	Creation	Crown	Crown	Union
0	Nothing	Void	Resurrection		Withdrawal	Tsintsum		Fruition

God is not found in the soul by adding anything but by a process of subtraction. -- Meister Eckhart
 [W]e are born far below zero. Zero is our maximum.

Essentially one is nothing, but as a sinner one becomes a 'negative being'.

-- Simone Weil

In order to arrive at being everything, Desire to be nothing.
 --St. John of the Cross

Explanation of Diagram: Godd is 1. Oddly, this 1 Godd is a Trinity (1 1 1). Through kenosis, Godd trinitarianly subtracts Goddself from Goddself to make room for Creation: $1 - 11 = -10$. The human person thus finds him/herself at -10, Salvation is the process of being elevated and healed/whole-ed, through cooperation with divine grace, from -10 to 0. Each horizontal row in my diagram contains mysteriously inter-connected elements of sacred history, divine revelation, and hermetic wisdom which, when meditated upon and appropriated to one's life, allow one to ascend higher towards zero. The correlated elemets I invite you to ponder include the numbers 0 through 10 and their numerological meanings, the first eleven arcana of the Tarot, the Ten Commandments, the stages of Creation from Genesis 1-2:1, nine miracles and seven "I Am" sayings of Jesus from John's Gospel, the seven sacraments, my arrangement of the covenants of Judeo-Christian history, the Seirofs, the chakras, and John of the Cross' stages of mystical ascent. In my model, each higher numerological level is reached by subtracting one incrimment of negativity (-1) from one's being in imitation of Godd's self-emptying. Finally one arrives at zero and experiences beatific fruition, giving birth to the Word of God. As Eckhart says, "God is not found in the soul by adding anything but by a process of subtraction (Fox, Original 132).

Companion Quotations to Diamgram

"If you would swim on the bosom of the ocean of Truth, you must reduce yourself to a zero [-- Mahatma Gandhi]" (Fox, Original 149)

"[W]e are born far below zero. Zero is our maximum [-- Simone Weil]" (Veto 27).

"Essentially one is nothing, but as a sinner one becomes 'a negative being'" (Veto 27).

"All creatures carry a negation in themselves; one denies that it is the other. . . But God has the negation of negation [-- Meister Eckhart]" (Fox, Breakthrough 190).

"In so far as I become nothing, God loves himself through me. . . We must become nothing, we must go down to the vegetative level; it is then that God becomes bread" (Weil, Gravity 30-32).

"[M]ake your way to the lowest place and sit there, so that, when the host comes, he may say, 'My friend, move up higher [-- Jesus]" (Luke 14:10).

"To arrive at being all desire to be nothing [-- John of the Cross]" (Fox, Original 148).

"Make your own the mind of Christ Jesus:
Who, being in the form of God,
did not count equality with God
something to be grasped.
But he emptied himself,
taking the form of a slave,
becoming as human beings are" (Phil. 2:5-7)

"God became a human being in order that human beings might become God [-- Irenaeus]" (Fox, Original 179).

"He has recapitulated everything in himself so that he might draw all things to himself at the proper time [-- Irenaeus]" (Ludwig 42).

"O silence, golden zero
Unsettling sun [-- Thomas Merton]" (Fox, Original 132).



CON - Humanae Vitae

First of all, Humanae Vitae's position is anti-reality. According to Humanae Vitae, "each and every marriage act must remain open to the transmission of life". This is demanding a scientific impossibility because sexual intercourse is not of its nature always open to life. In reality sexual intercourse always involves the union of two persons and is thus always unitive, but it is not always procreative. Humanae Vitae makes the unitive function of sexuality secondary to the procreative function and denies that these two functions can ever be separated, whereas nature by design separates these functions all the time. Humanae Vitae's anti-reality reasoning, which links all sex to procreation, makes not only contraception illicit but also makes manual sex, oral sex, Greek sex, Russian sex and any sex other than straight coitus illicit, even within marriage. Humanae Vitae is un-real!

The second point that I want to make is that *Humanae Vitae* is anti-history and fails to recognize the evolutionary character of the Church's teaching on sexuality. The early Christian writers held that the use of sex in marriage was justified only for procreation. Later it was admitted that an infertile woman could marry and enjoy full conjugal relations. And in time, intercourse during the so-called safe period was approved. Eventually even sterilized persons were finally granted permission to marry within the Church. The next step would be to admit that the procreative value of the conjugal act is not bound up with every individual act of intercourse. But *Humanae Vitae* fails to recognize the historical development of Church teaching and remains grounded in an ahistorical worldview which is irrelevant and incredulous for the contemporary world.

My third point is that Humanae Vitae is anti-totality. The principle of totality, according to which contraception could be considered morally legitimate in the context of the totality of a fruitful married life, is declared erroneous by Humanae Vitae. The encyclical rests its argument on the physiological structure of the sexual act. But I and most other contemporary theologians must insist that the basic criterion for the meaning of human actions is the total person and not some isolated aspect of the person. According to the principle of totality the conjugal act must be viewed not as an isolated reality but in the larger context of human love, family life, education, etc. Humanae Vitae rejects the liberating principle of totality in favor of an act-centered physicalism which must be denounced as repulsive and oppressive to the dignity of the human person.

My final point is that Humanae Vitae's outlook is anti-Scriptural. Genesis says not only 'Be fruitful and multiply', but also 'they become one flesh', and the Song of Solomon leaves no doubt that the unitive function of the sex act alone is sufficient justification for intercourse. The Hebrew authors of the Old Testament did not view human sexuality as limited to strictly procreative purposes, and the rabbinic interpretation of Torah sees contraception as not only permissible, but as one's duty in certain cases. Humane Vitae's teachings also oppose the Scriptural understanding of stewardship. It is no coincidence that the divine command to procreate in Genesis 1:28 is given in the larger context of human stewardship over creation. This stewardship understanding of sexuality is particularly appropriate in a world of overpopulation, where unbridled procreation threatens ecological balance and contributes to world hunger and endless other social problems. The whole Christian tradition is supposed to be centered upon the transformation of the natural world into the reign of God. But in Humane Vitae one finds a concept of nature as something so mysterious and sacred that any human intervention tends to destroy rather than perfect nature. If we are to hold that nature dictates to human beings that they may not interfere in the natural process of procreation, then why should we not also say that nature dictates to us that we may not interfere in the natural processes of disease transmission, by vaccinating ourselves against various diseases? Humanae Vitae is clearly anti-Scriptural, as well as anti-reality, anti-history and anti-totality.

In judging the morality of contraception let us remember the words of St. Paul: "All things are lawful but not all things build up." It is certainly possible for artificial contraception to help build up the reign of God. Consider this simple scientific fact: Since the resources of the biosphere are limited, zero population growth is inevitable. The only question is whether it will be achieved by birth control or death control; either the birth rate must go down or the death rate must go back up. Now there should be no question as to which is most preferable. And if there is still any doubt in anyone's mind, over the morality of contraception, recall the words of Jesus concerning eunuchs. Eunuchs, in the Hebrew view, are males either born sterile or made sterile through castration. Let me use Jesus' own words to condemn the conclusions of Humane Vitae: "And there are sterile males who have made themselves sterile males for the sake of the reign of heaven. If you are able to accept this, accept it". Humane Vitae's prohibition against artificial contraception is a fallible and reformable teaching of the Church. The words of Jesus in Scripture are eternal immutable truth. I believe Jesus. I do not believe Humanae Vitae. Humanae Vitae's position is anti-reality, anti-history, anti-totality and anti-Scriptural.



The Council of Trent upheld the integrity of Christianity's numero-mystical revelation. By affirming that there are seven sacraments an ancient and sacred truth about the mystery of life is theomatically being taught and defended by the Catholic Church. The Protestant Reformers, by claiming there were fewer than seven true sacraments, were assaulting the esoteric tradition of numero-mysticism in Christianity. In all theogonies the number seven is the most sacred of numbers, symbolizing the Divine Mysteries, the nature of the macro/microcosom, eternal life and perfection. Since sacraments are the efficacious signs of God's grace through which we partake of Divine life, seven is their number. No other number provides so perfect an analogy for the Divine Mysteries as does number 7. For brevity's sake I will not here present the reasoning behind the numero-mystical analysis of the numbers here discussed, but only present an outline of esoteric meanings of these numbers.

Another Protestant reform which assaulted the numero-mystical tradition of Christianity is their weeding out of books from their version of the Old Testament which contains only 39 books. At the Council of Trent, the Church of Rome made St. Jerome's Latin Vulgate the authoritative Bible translation and it contains 46 Old Testament books. This is significant because $46=4+6=10$. Ten is the completion of a cycle. The 46 books of the Old Testament reveal the completion of the old covenant cycle in salvation history. God's preparation of his children Israel must be full and complete before Christ can incarnate and the new cycle of salvation history can begin. The work of Christ is revealed in the number of books in the New Testament. Both Protestant and Catholics agree that there are 27 New Testament books. $27=2+7=9$. 9 is the number of the Great Initiation. Christ our High Priest initiates creation into a new era. 9 symbolizes the Great Initiation which leads to 10 which leads back to 1. The central hope of the coming Kingdom is "that all may be one". As Ephesians 1:9-10 reads, "God has given us the wisdom to understand fully the mystery,

the plan he was pleased to decree in Christ. A plan to be carried out in CHrist, in the fullness of time, TO BRING ALL THINGS INTO ONE IN HIM, in the heaven and on the earth." To emphasize the importance of the number 10 in numerology I present the holy tetraktys of the Pythagoreans:

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and a quote from the Sepher Yetzirah:

"The ineffable Sephiroth are Ten, so are the Numbers: ten and not nine, ten and not eleven. Understand this wisdom, and be wise in the perception."

The numerology of the Protestant Bible does not emphasize 10, but the number 12. It's Old Testament has 39 books and $3+9=12$. When the 27 New Testament books are added to these 39, the result is 66, and $6+6=12$. Twelve is a holy number which symbolizes fruition, the Divine Trinity acting in the world, $3 \times 4 = 12$, and completion within duality, $10+2=12$. But 12 is not nearly as good an analogy for the Word of the One True God or the unity which that Word teaches, as is 10. In fact, by emphasizing 12, the number of fruition, the Protestant Bible may be seen as reflecting the Protestant Reformers' emphasis on faith alone. The fruit is already on the tree, so to say for the Protestant, and he/she need not do any work to bring forth the fruit of the Kingdom of God, but only have faith in Jesus. Catholics, however, hold, and the Council of Trent reaffirmed, that works of love, charity, hope and mercy are necessary to bring forth the fruit of God's Kingdom. Good works and faith cannot be separated within a person. Good works are the fruit of faith which we must bring to fruition before the Kingdom can be realized. (This Catholic doctrinal assertion parallels the insight by Nietzsche that for a quality, such as strength, to exist, it must be demonstrated. Faith, like all

other qualities, cannot exist in a vacuum as if abiding only in pure potential, but must be an active living reality if it is to exist at all.) We have a part in bringing forth the Kingdom of God. We, after our Great Initiation by Jesus Christ, as symbolized by the 27 books of the New Testament, must express our faith as a living reality, in good works, thus completing the cycle and moving onwards past 9 and into 10, in our return to The One.

MODEL OF CHURCH FLOWS FROM WHO GOD IS AND HOW GOD INTERACTS WITH HUMANITY

IS GOD:

INCARNATIONAL-----TRANSCENDENT

In World/To World	Against World	Above World (Cabrini materials)
Where: In creation In communities In individuals	Against worldly things, which are fallen, evil, need redemption	Not concerned with worldly things. Mysterious, beyond our understanding.
When: In history In present In future	In resurrection moment, other moments of correction And redemption.	In after life; beyond and before history, in mystical moments.
How: As example As protector As punisher As Redeemer	As redeemer, through purifying suffering, sacrifice.	As grace, As refuge from world.
Church: Concerned with action, building, proclaiming, kingdom on earth, responding to human, need.	Concerned with doctrine, guiding fallen world, correcting and purifying, Concern for unity, guarding doctrine and institution.	Concerned with faith, Sacramental, mysterious, concerned with mediating salvation, ritual.

TRIBAL/COMMUNAL-----UNIVERSAL-----PERSONAL

God of a particular people, takes their side, protects and punishes them.	God of/in all people, savior of world.	God in me and for me, concerned with my spiritual journey.
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MODELS OF CHURCH--CHURCH IS ALL, BUT DIFFERENT TIMES EMPHASIS ONE OR TWO MODELS OVER OTHERS.

Model:	Mission:	If over emphasized:
HERALD:	To proclaim the good news.	Fundamentalism.
SERVANT:	To heal humanity, build kingdom.	Secular, political.
PEOPLE OF GOD:	To build community.	Insular, exclusive.
SACRAMENT:	To mediate salvation.	Uninvolved with world.
INSTITUTION:	To provide guidance, authority, Unity, doctrine, tradition, and stability.	Authoritarian, rigid, militaristic.

(Models from Cabrini Mission Corps Orientation Materials)

<u>MODEL OF CHURCH</u>	<u>MEMBERSHIP REQUIREMENTS</u>	<u>MISSION OF CHURCH</u>	<u>STRENGTHS</u>	<u>WEAKNESSES</u>
Community of Holy Spirit	Response of Faith, Hope, Love to indwelling Spirit	To assist people in awareness and response to Holy Spirit	Personal interior life; Community alive in Spirit.	Tends to identify Church with Holy Spirit.
Proclaimer of Good News	Belief in Gospel of Jesus; Live in accord with Gospel	To spread Good News of Jesus to all people	Biblical-based; Strong identity; Mission clear.	Tends to see Church as only for Church members.
Sacrament of God's saving presence in all of life	Faith in Jesus; Encounter with His presence in sacraments; Life in accord with His principles.	To celebrate in Ritual & Reality the presence of God in human history	Power of Ritual; Real Presence; Response of believing community	Tends to automate Sacraments. Ritual separate from reality
Servant to needs of all people	Mt. 25 - Person experiences Jesus in needs of people. Response to these needs in people/systems.	To be effectively Christ to needy in world; Foster God's Kingdom.	Biblical, "least of my brothers"; Word becomes flesh (incarnation) of Eternity	De-emphasizes strengths of other models; Stress on here/now at expense of Eternity
Institution, organized for above goals	Faith Baptism Obedience	To attract more members into Church.	Strong identity; Loyalty; Clear Goals; Less Responsibility.	Bishop/Priests powerful; Role of Laity missed; Triumphalism; Legalism.

Bellarmino's definition: "The one and true Church, is a group of children bound together by the profession of the same Christian Faith, and by the communion of the same sacraments, under the rule of legitimate pastors, and especially of the one vicar of Christ on earth, the Roman Pontiff."

After Council of Trent - 16th Century

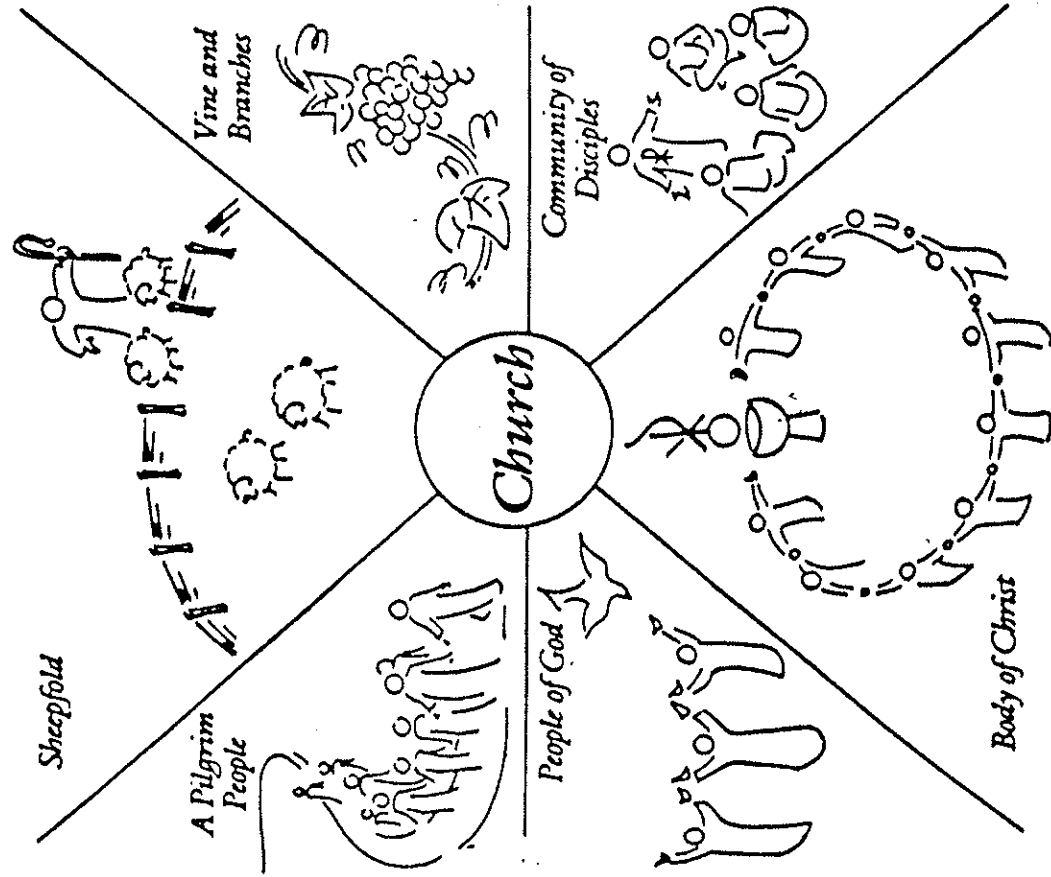
Richard McBrien: "The Church is the community of those called to acknowledge the Lordship of Jesus, and who ratify that acknowledgement by word and sacrament, thus committing themselves to membership and mission, for the sake of the Kingdom of God."

After Vatican II - 20th Century



BIBLICAL IMAGES OF CHURCH

"The inner nature of the Church is now made know to us in various images." (Constitution on the Church, Vatican II)



SHEEPFOLD

"I am the sheepgate. Whoever enters through me will be saved, and will come in and go out and find pasture." (John 10:9)

VINE AND BRANCHES

"I am the true vine and my Father is the vine-grower... Remain in me as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me." (John 15: 1,4)

COMMUNITY OF DISCIPLES

"Jesus summoned those whom he wanted and they came to him. He appointed twelve that they might be with him and he might send them forth to preach." (Mark 3: 13-14)

BODY OF CHRIST

"There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good." (1 Corinthians 12: 4-7)

PEOPLE OF GOD

"You are a chosen race, a royal priesthood, a holy nation, a people God claims for his own to proclaim the glorious works of the One who called you from darkness into his marvelous light." (1 Peter 2:9)

PILGRIM PEOPLE

"We do not fix our gaze on what is seen but on what is unseen. What is seen is transitory; what is unseen lasts forever." (2 Corinthians 4:18)

CHURCH THROUGHOUT HISTORY

God goes from tribal to universal;

Church goes from herald, servant, community to sacrament and institution.

EARLY CHURCH:

GOD IS: Begins as tribal God, God of Jews. Incarnate, present in history of Jews, protecting and punishing them from enemies, other Gods; present in Jesus who is example and leader, and expected back any minute.

CHURCH IS: Community of Jews, not fully aware of itself as church/religion.

RELATION TO WORLD/TIME: Persecuted by dominant culture. Expecting Jesus to return-focused on near future and history of God's interaction with Jewish people

MISSION IS: To go forth in two's as itinerant preachers, healing, teaching, and inviting.

SALVATION IS: Incarnational--freedom from oppression, disease, and sin.

CONVERSION IS: To repent, follow Jesus, and join the community.

CULTURAL CENTER AND WORLD VIEW: Jewish.

THE OTHER IS: Roman persecutors. Gentiles who are outside scope of church. Jews to be invited.

THE THREAT: Rome

CRITICAL QUESTIONS: Is God the Jewish God or the Universal God?
If universal, is the good news-and community-for Gentiles, too?

HELLENISTIC PERIOD:

GOD IS: Transcendent, absent, idealized.

CHURCH IS: Forming doctrine, institution. Bigger than Jewish community.

RELATIONSHIP TO WORLD/TIME: Focused on afterlife--Jesus not coming back. Legitimate in eyes of State.

MISSION IS: Not high priority. To educate and civilize barbarians.

SALVATION IS: In the after life.

CONVERSION IS: To culture and community of believers.

CULTURAL CENTER AND WORLD VIEW: Greek.

THE OTHER IS: "Barbarians" who are culturally inferior.

THREAT IS: Various groups attacking Roman empire.

CRITICAL QUESTIONS: God is getting "bigger," (no longer tribal), but as more universal is also more distant. If Jesus isn't coming back right away, then need to redefine and institutionalize the church. Also, if God is that big, need to think about why there's evil. Need to establish intellectual, doctrinal norms.

MEDIEVAL CHURCH:

GOD IS: HUGE. All powerful, all knowing, transcendent, against world, Savior of world. The only God. BUT the God of Christians, proving other gods false.

CHURCH IS: An institution and sole, universal mediator of salvation.

RELATIONSHIP WITH WORLD/TIME: Church aligned with State powers; agent of empire. God's time is not our time: beyond history.

MISSION IS: Crusade mentality--to defend empire, social/political structures, control population. To bring Gospel and European culture to other peoples. To coerce Jews and heretics, for their own good.

SALVATION IS: In after life. Mediated through church only.

CONVERSION IS: To doctrine and authority of Roman Catholic church.

CULTURAL CENTER AND WORLD VIEW: Roman Empire (even though it's dissolving).

OTHER IS: Islam--to be conquered and subdued. Jews and heretics to be converted. Other nations to be "civilized"--culturally Westernized-- and brought under authority of church.

THREAT: Islam.

CRITICAL QUESTIONS: Spiritual questions: None. They knew how many angels could dance on the head of a pin--they knew it all, and what they didn't know was supposed to be mysterious. Continued questions around problem of evil. Some questions about best way to entice/coerce Jews and heretics. How to maintain unity and authority with such a huge operation. How to gain resources to support institution.

ENLIGHTENMENT:

GOD IS: Personal/universal. Unproven by science, and therefore relegated to private, spiritual sphere. On the other hand, God's kingdom seems within reach, suddenly, since world can be improved by technological and political human endeavor.

CHURCH IS: Institution and social servant.

RELATIONSHIP TO WORLD/TIME: Church reaches out to whole world through colonial powers. Focus both on near future (expected success of development/technology) and after-life.

MISSION IS: A priority. Linked to colonial endeavor--helping world's "underprivileged" know the Gospel which gave the West its advantages, and meeting their human needs.

SALVATION IS: Private faith, but also freedom from poverty, disease, and ignorance.

CONVERSION IS: To Western culture, Western church institutions.

CULTURAL CENTER AND WORLD VIEW: Western European/American, influenced by science, mechanical world view, American optimism and altruism.

THE OTHER IS: Non-Christian nations, colonies, people without access to "modern" technology and science. In need of help and education as well as the gospel.

THREAT: Scientific world view may make religion obsolete.

CRITICAL QUESTIONS: How should rising local churches relate to Western church? If God can't be proven scientifically, what then? If science will save us, why do we need God? Why is Christian church divided (Catholic, Protestant, many denominations and sects). Rise of both fundamentalism and liberal religion.

POST MODERN

GOD IS: Universal. Present in all cultures and religions.

CHURCH IS: Many models. Increasingly ecumenical.

RELATIONSHIP TO WORLD/TIME: Many models. Religion privatized for many, but many active movements as well. Focus on present as well as history, future, and after-life.

MISSION IS: Declining, in question. Split between technology/politics/development, and spirituality. Many models.

SALVATION IS: Both now and in after life. Many models co-exist.

CONVERSION IS: Many models--to institution, to community, to personal repentance and faith.

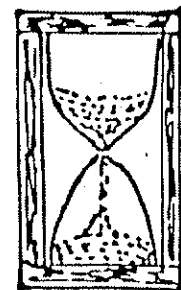
CULTURAL CENTER AND WORLD VIEW: Though still predominantly Western, it is moving toward being a multi-centered, global church.

THE OTHER IS: Different faith traditions--growing attitude of dialogue.

THREAT IS: Secular, consumer dominant culture. Split between science and faith, but with science also having less confidence now. Rise of Islam is concern to some. Rise of fundamentalism is a concern to some.

CRITICAL QUESTIONS: If God is in all religions, what's the unique role for Christianity, Jesus? People have lost confidence BOTH in technology/science and in religion--so where is meaning? Local churches give freshness and confusion to universal church. Role of women, clergy in question.

Parish - R O O T S



100 BC - 4 AD Hebrew Nation	<i>Levitic</i> Temple with priests (Jerusalem) Courtyard -> sacrifice -> holy of holies Synagogues without priests - lay leadership <i>all have worship? dictated by business</i> <i>the priest</i>
1st - 4th centuries Patristic Age	Synagogue (Word) & Homes (Agape/Eucharist) One overall parish = oneness in Christ Churches kept in touch with one another No distinction of clergy and laity Men and women have roles according to talents People elect Bishop as overseer <i>at Synagogue 2nd Synagogue in 1st century - you were in school daily, but only family, the staff what find contributions gave towards Jewish Christians in Rome</i>
5th - 8th centuries Monastic <i>then days</i>	<i>Lord</i> Period of Lords and Serfs Pray -> pay -> obey Benefice = collecting taxes <i>Optimus Maximus lived in</i>
10 - 12th centuries	<i>exception a reputation prompted priestly law into wills, education, etc.</i> Gregory VII (not Gregory the Great) attacks lay investiture Clergy only educated Lectors, porter, acolyte banned - now part of Minor Orders Became personal devotion of the priest
13 - 16th centuries Reformation	Priestly ordination necessary to celebrate eucharist (1208) Individual devotions (benediction, novenas) Parish = geographical area such as a borough or county
17 - 19th centuries Modern	Importance of community Parish parochial schools (1600) Diocese = neighbors gather for socials <i>French-Prussian war disrupted Vatican 2</i> <i>only one man to survive in papal infallibility</i>
1900 - 1963 Pre-Vatican II	Parish leadership authoritative Staff meetings = all white, male, roman-collared
1965 - Post-Vatican II	Community of disciples Shared responsibility

Word CHURCH is from Greek - 'ekklesia' - an assembly of citizens who enjoy full civil rights

THE MINISTRY OF THE CHURCH

Ministry is (1) an intentional and public activity; (2) aimed at furthering the reign of God; (3) taking place in the world and within the Church; (4) on behalf of and affirmed by the Christian community.

Traditionally, the activities of Christian ministry are categorized as *kerygma* (evangelizing, preaching, and teaching), *koinonia* (witnessing to the power and presence of God by taking a leadership role in the gathered life of a Christian community), *leitourgia* (taking a leadership role in assembling the community to worship God in public rituals), and *diakonia* (serving others by alleviating human physical, emotional and spiritual suffering and alienation).

The Christian understanding of ministry focuses upon **Jesus' mission of proclaiming the reign of God** and is rooted in the sacraments of baptism, confirmation, and eucharist. Specifically, the **gathered community** of baptized believers is called to be a sign or instrument of the values of God's reign already but not yet fully at work within the world. The **scattered community** of Christian faithful is called to be the Church within the world, and to make connections between the values of God's reign (the values of God's peace and justice) and everyday life.

Institutionally, the various ministries of the Church are distinguished according to **function**. Ordained ministers (i.e., the Pope, bishops, priests and deacons) function as spiritual, religious and communal leaders. They serve as designated leaders who call forth, identify and affirm the diverse gifts of the Spirit present within the community of the faithful, and coordinate the various forms of ministerial outreach of our Christian faith communities. Some unordained women and men (i.e., religious sisters and brothers and some lay people) receive specialized training and are then called to cooperate in the ministry of the ordained. Such people may be referred to as professional ministers and are most frequently found serving as Directors of Religious Education, Coordinators of Music or Liturgical Ministries, Lay Pastoral Associates, Religious Educators, and Spiritual Guides or Mentors. Finally, **all lay women and men are called to support their faith communities** by serving (i.e., functioning) in certain designated roles (such as eucharistic minister, catechist or religious educator, Christian initiation team member, etc).

There are at present two models frequently used to guide the ministry of the Church: **parenting** and **partnership**. According to the first model, institutional leaders are to call forth and affirm the gifts of the faithful in the protective embrace of a loving parent. In contrast, the second model places a much greater focus on developing an adult understanding of Christian faith. In this model, institutional leaders are to call the adult faithful into mutually enriching patterns of partnership and collaborative ministry. A scriptural image of collaborative ministry is found in the Apostle Paul's statement: "So James, Cephas and John, these leaders, these pillars, shook hands with Barnabas and me as a sign of partnership" (Gal. 2:9).

The **primary vocation** or calling of the laity is to bring a sense of Christ's presence to all aspects of everyday life in the world. Stated differently, in all of their life roles (as worker, spouse, parent, friend, neighbor, citizen, etc.) lay men and women are called to respond to the question: What is God enabling and requiring me to do in this role?

Participation within a community of Christian faith serves to form the laity in the ways of Christian faith so that they are able to bring a Christian perspective to bear on life. That is, the parish is the primary source of nurturance for individuals, families, or primary faith groups who strive to center all they do in the light of Christ. Consequently, beyond their primary vocation of witnessing to Christ in the world, lay men and women have a **secondary vocation** or calling to support (by their time, talent, and treasure) the parish faith community that nurtures and sustains their own life of Christian faith. Also, by bringing the concerns of their everyday lives to their Church activities, lay men and women serve to shape the Church so that the Church is able to recognize and respond to the pressing needs of the world today.

The **call** to Christian ministry is rooted in the sacraments of baptism, confirmation, and eucharist. That is, all baptized and confirmed Christians are called to minister to others. The work of Christian ministry must be continually renewed through participation in the eucharistic celebration.

In order for Christian men and women to respond to the call to ministry, **ongoing spiritual formation**, (i.e., a lifelong process of renewal in Christian faith) is essential. Christian women and men must prayerfully reflect upon the many ways God makes God's self known to them through their work and families.

Finally, the building blocks of effective ministry are **skills and understandings**. For example, catechists must be skilled in teaching techniques and understand the basic teachings of the Church if they are to serve well. Christian parents must have basic parenting skills and understand their Christian faith well enough to explain it to their children.

In conclusion, all Christians, by virtue of their baptism and confirmation, are called to minister and serve others. All Christians have special God-given talents they are called to use to further the Reign of God in our midst. Moreover, in order to respond to the call to ministry and make use of their talents, Christians must commit themselves to ongoing and life-long spiritual formation, and they must develop skills necessary for effective involvement in ministry. In a vibrant Christian community there are many ministries because there are many differing talents, and God often calls us to use our talents in diverse yet complementary ways. Still, all the members of Christian community must work together -- not only so that the community as a whole displays an openness to the presence of God, but also that all members of the Christian community are supported and encouraged in their efforts to carry the light of Christ into the world.

D. Ernest Wachter's Thoughts on the Pagels Reading:

A. Pagels claims that equality is not self-evident. The American belief in human equality, according to her, comes from faith in the Genesis 1 creation account. But Thomas Berry's research affirms that certain inalienable rights for all creatures, not just humans, can be derived from scientific observation. Science has discovered 3 non-negotiable laws governing all levels of the universe, known as the cosmogenetic ordering principles. These are autopoiesis (self-ordering dynamics), differentiation, and communion. Every creature in the universe is endowed with subjectivity, creativity, and community bondedness, and these can be considered the three basic activities and values of the universe from the very beginning. Subjectivity means every creature has the right to be treated as a subject, not an object, and ensured the right to pursue its own self-realization and to communicate itself to others. Differentiation means each creature has the right to be different and to pursue its own creative work. Inclusion within community can also be considered a right of every creature, and acknowledging our community bondedness involves fostering differentiated webs of relationships and reciprocities between free, creative subjects.

B. Pagels traces the Primordial Adam doctrine of the Jewish mystical tradition to interpretation of the Genesis 1 Creation account. This mystical doctrine holds that the Primal Adam is shining its divine light within every creature and that the goal of every soul is to discover this Primal Adam within itself. The path of the mystic is to return to the first moment of creation, which is always and everywhere occurring, where this Primordial Adam emerges from Sacred Unity and shines divine consciousness upon the dark waters of the Unconscious. The doctrine of the Primal Adam can also be found in Christian and Islamic mystical traditions, and I believe that exploration of this secret doctrine offers real hope for deep ecumenicism and true equality. Adam Kadmon, the Original Human, is a Sacred Androgyne: (male and female) and found in all things. The Greeks named this force the heavenly horn of the moon.

C. Pagels points out how structures of social inequality are advocated in the Pauline and deuterio-Pauline epistles. Such New Testament writings support slavery, patriarchy and speciesism. How can Christians deal with such outdated expressions of inequality? Hans Kung writes that when society arrives at a new epochal threshold of consciousness and adopts a new paradigm or worldview, churches and theologies regularly lag behind, remaining fixed in the old paradigm and creating a life-threatening social situation. Kung writes that any outdated paradigm held by the Church will make it more "backward, anachronistic, doctrinaire and authoritarian, its condition marked by narrowing, fixation, intimidation, and repression, which cause harm to both religion and society". He states that "a paradigm of the Church and theology, at least in Christianity, has to face some questions: (1) Is this paradigm--measured against the paradigm of society as such--still up to date? And at the same time: (2) Is this paradigm of religion--measured against the Gospel of Jesus Christ as the norm--really in keeping with the Scriptures?" (Theology for a New Millennium, 221-22). Fortunately the Church has abandoned its support of the master-slave paradigm, yet it still supports patriarchal and anthropocentric worldviews which are terribly outdated and life-threatening for the Earth community and not in keeping with Jesus' call to preach good news to all creation.

D. Let me conclude my thoughts with some maps of the epochal paradigm shifts in human history. Ken Wilber has charted the transitions in socio-cultural consciousness as follows: typhonic consciousness of foraging family groups, archaic consciousness of foraging tribes, magical consciousness of horticultural villages, mythical consciousness of agrarian empires, rational consciousness of industrial nation-states, and centauric consciousness of the dawning information-based planetary network. Edward Edinger charts the transformation of the God-image throughout human history as follows:

animistic God-image, matriarchal God-image, hierarchal polytheistic God-image, tribal monotheistic God-image, universal monotheistic God-image, individuation God-image.

Fowler charts the stages of faith which individuals pass through: intuitive-projective faith, mythical-literal faith, synthetic-conventional faith, individual-reflective faith, conjunctive faith, and universalizing faith.

or Western

WORLDWIDE CHURCH COUNCILS

1. Nicea I, 325

Called by the Roman Emperor Constantine to contain Arianism, which taught that Christ was not divine or equal to the Father. It also tried to reunite the Eastern and Western churches.

Attempted to define the relationship of the Trinity, especially the Father and the Son.

2. Constantinople I, 381

Called by Eastern Emperor Theodosius.

Reaffirmed the Nicene teaching and added the notion that the Holy Spirit was equal to the Father and the Son, forming the Trinity.
Produced the Nicene Creed.

3. Ephesus, 431

Called by the Roman Emperor Theodosius II. Nestorius, the patriarch of Constantinople, emphasized the humanity of Christ and taught that Mary was the Mother of Jesus but not the Mother of God (Theotokos).

Affirmed that Mary was the Mother of God and led to an agreement two years later which declared that Christ was one person with two natures.

4. Chalcedon, 451

Called by the Roman Emperor, Marcian.

Amid wrangling declared that Jesus was fully divine and fully human in all things but sin.
Pope Leo I also tried to secure absolute power for the papacy but this move was resisted by Constantinople.

5. Constantinople II, 553

Called by the emperor Justinian.

There was still disagreement among bishops concerning the nature and persons of Jesus. This council had no clear outcome.

6. Constantinople III, 680-681

Called by the emperor Constantine IV.

Called to patch up Constantine's relations with Rome and to strengthen his hand with the Moslems.
Condemned the idea that Christ had only one will because as the Son of God he could not have contradicted the divine will.

Condemned four Eastern bishops thereby straining East-West relations further.

7. Nicea II. 787

Called by Empress Irene.

For the previous sixty years there had been a movement to rid the church of icons. This council legitimated the use of icons and specified that adoration was due to God alone but that images could be of assistance to those who used them. Debate over the procession of the Holy Spirit continued.

8. Constantinople IV, 869-870

Last council to be held in the East.

The Roman Pope Nicholas tried to intervene in the Eastern Church by condemning and deposing Photius, the patriarch of Constantinople. In addition the Western Church insisted on adding the term filioque (through the Son) to the creed.

9. Lateran I, 1123

Called by Pope Callistus II.

Called to secure an agreement with the German emperor ending his right to appoint bishops.

The terms "clergy, religious, and laity" were introduced separating the clergy and laity. To further the division Latin was used by the church leadership, the priest's backs were now turned to the laity during Mass and an altar rail was introduced.

10. Lateran II, 1139

Called by Pope Innocent II to rid himself of an antipope.

This council enforced clerical celibacy for those in orders and excommunicated a group of heretics.

11. Lateran III, 1179

Called to show support for Pope Alexander III in his fight against German antipopes.

Set the rules for electing a pope and set the requirements for the ordination of bishops.

12. Lateran IV, 1215

Called by Pope Innocent III, the most influential medieval pope.

Dealt with the details of the spiritual life of church members, declaring that all Catholics must receive

confession and communion annually. Passed laws regarding marriage, reformed abuses about relics and required Jews to wear distinctive markings and stay off the streets during Holy Week.

Instituted the Inquisition.

13. Lyons, 1245

Called in France.

A blatantly political event in which attending bishops voted to dispose the emperor as king of Germany and Holy Roman Emperor.

14. Lyons II, 1274

Called by Pope Gregory X in the hopes of reuniting the Eastern and Western church.

Reformed the papal elections and obtained more money to pay for the Crusades.

15. Vienne, 1311-1312

Called by Pope Clement V under pressures from King Phillip of France.

King wanted to legitimate his raids on the fortunes of the Knights Templars by condemning the organization.

16. Constance, 1414-1418

Called in the midst of the Great Western Schism.

Internal division between Rome (Pope Urban VI) and France (Clement VI). In an attempt to heal the schism another pope was elected, Alexander V. The council was called by theologians and scholars to reunite the church. The council decided that all three popes would have to resign. Pope Martin V was elected.

This council stated that ecumenical councils, not the papacy, hold supreme power in the church and regular meetings of such councils be established.

17. Florence, 1431-1445

Called by Pope Martin V.

Plague caused low attendance, therefore not considered an official council.

Pope Martin called a council at Basel, Switzerland and then died three weeks later leaving his successor, Pope Eugene IV, with the council. Eugene attempted to move the council to Ferrara but some stayed behind and elected their own pope, Felix V. This caused a new schism with two popes and

two councils. Eugene eventually moved the council to Rome where it ended in 1445. Felix eventually resigned ending the confusion.

18. Lateran V, 1512-1517

Called by Pope Julius II in a response to a council called by King Louis XI of France to correct papal corruption.

This council attempted nothing.

19. Trent, 1545-1563

Called by Pope Paul III to counter the reforms of Luther, Zwingli and Calvin.

This council established manuals for the training of priests, warned Catholics against association with Protestants, outlawed marriages to Protestants, created an index of forbidden books, articulate official teaching on faith and grace, and differentiated this teaching from Protestant thought. It also promoted the veneration of the saints, Marian devotions, devotions to the Eucharist rather than participation in the liturgy and rejected the use of vernacular translations of the bible. For the first time the number and meaning of the sacraments were set, confirming traditions that had been in practice since the twelfth century.

The council also affirmed that the revelation of Jesus Christ is transmitted through scripture and unwritten traditions.

Reform of the papacy and the office of the bishop was accomplished.

20. Vatican I, 1869-1870

Convened by Pope Pius IX.

Declared papal infallibility and papal primacy. This council also produced a document which discussed the nature of God, the need for revelation, the nature of faith and the relationship of faith to reason.

21. Vatican II, 1962-1965

Convened by Pope John XXIII

The Three Original Visions of Christianity:

	<u>Jesus Cult</u>	<u>Christ Cult</u>	<u>Gnostic Cult</u>
Founder:	James the Just in Jerusalem	Paul in N. Galilee & Syria	Simona Magnus in Samaria
Members:	All Jews	some Jews, mostly Gentiles	Hellinized Jew & Gentile
Worldview:	Prophetic	Apocalyptic	Gnostic
Authority:	Community Witness	Normative Authority	Normative Witness
Jesus:	fully human Messiah	fully human & fully divine Christ	fully divine Sophia
Focus:	Jesus' teachings & actions; ethical living; Law of God	Jesus' Divine Personhood & Work (Cross/ Resurrection)	Jesus' Wisdom enlightening the self through individual intuition; personal virtues
Vegetar- ianism:	Necessary; Original Will & Law of God	Not Necessary but of ascetic benefit	Necessary; helps liberate spirit from matter

4 Ways to Interpret Scripture and Authority:

- 1) Literal Authority: Temple tradition of Judaism; Bible is Word of God & is literal truth without any errors in original manuscripts; Scripture is sole authority revealing an external Divine authority.
- 2) Normative Authority: Apocalyptic tradition; Jesus is Word of God; Bible is word of God and human book reflecting culture; Authority rooted in Scripture and Tradition revealing external Divine authority; God's Truth is Objective.
- 3) Normative Witness: Gnostic tradition; Jesus is Word of God; Bible is word of God & human book reflecting culture; Authority is internal, existential and rooted in personal experience as well as in Scripture; God's Truth is Subjective.
- 4) Community Witness: Prophetic tradition; Bible is book of communities; Scripture is a historical witness to God's love active in community; Focus is on relationship not doctrine; Truth is found in a continuing affirmation of community; All experience is proximate, not rigid and fixed; Authority is the consensus of the community.

Three Biblical World-Views

	Prophetic:	Apocalyptic:	Gnostic:
Focus	focus on human community	focus on cosmic forces	focus on mind/inner reality
God	YHWH in process; known in actions in the world; in relationship to humans.	Theistic known separate from the world.	Truth—absolute, pure truth; known intuitively.
World	Essentially good when in harmonious flow. Become evil when out of perspective. Life cyclical. Integrated system.	Neutral Now under control of evil forces. Battle ground between good and evil. Two realms. Life is linear. Special action-ex nihilo.	Matter is evil.
Persons	creature of YHWH; shaped by God. Responsible=God's presence in the world. Humans complete in community.	Hapless victims of cosmic forces; caught in the battle. We must choose. Focus on individualism.	Dualism: mind & matter—soul/spirit & flesh. Prisoner in body. Separated from the One.
Evil	a mystery; resides beyond for human understanding. Standing in awe-living in serendipity	Outside powers use & control us. Battles with God & God's agents.	Ignorance & illusion Matter is evil.
Sin	misplaced valuing.	to choose against God.	to live in matter.
Death	physical-part of human process. Real death=alienation from God, others, & self. Fixation/clinging to one part of life—idealization.	eternal destruction-a decisive moment. Life is lived as a test or preparation for future life. Need for immortal soul or bodily resurrection.	death of body=true life. "Sweet Death"
Salvation	reconciliation & harmonization. Shalom.	God's dramatic intervention at the end of history. Humans must have a personal relationship with God as a result of their choice for God.	to be freed from the power of matter; to live as if the body were not real.
Future Life	Live on in—offspring, contribution, & community. Therefore-living history Heaven not essential	Future personal new life—bodily resurrection or spiritual body, needed to fulfill God's promises. Heaven and hell important. Personal; God's vindication over Evil.	Loss of self/soul Reunification with One.
Pleasure/Joy	To do what is right; to live in shalom—harmonious community.	To see good vindicated, evil judged.	To be freed from matter. Unification with God.

Four Biblical Interpretations

- 1) Literal Authority: Temple Tradition; Bible is Word of God & literal truth without errors; Scripture is sole authority in revealing God's external authority/objective truth.
 - 2) Normative Authority: Apocalyptic Tradition; Jesus is Word of God; Bible is word of God and human book reflecting culture; Scripture and Tradition reveal God's external authority/objective truth.
 - 3) Normative Witness: Gnostic Tradition; Jesus is Word of God; Bible is word of God and human book reflecting culture; God's authority and truth is internal, subjective & rooted in personal experience/existential.
 - 4) Community Witness: Prophetic Tradition; Bible is a book of communities; Scripture is a historical witness to God's love active in community; Focus is on relationship not doctrine; All experience is proximate, not fixed; God's truth is a continuing affirmation of community; Authority is community consensus.
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RESURRECTION

Prophetic Resurrection: I am my body; body is born & dies, is composed of earth, is animated by spirit/breath of God which returns to God at death; at death one lives in God's Spirit among the community; one lives on in what one contributed in life, in memory of community, in one's progeny (esp. 1st born son); Views God as with & among the community, "panentheism"; Mk. 6:14-16, 12:24-27.

Apocalyptic Resurrection: I am my body; individual's future life depends on individual's present choices; bodily resurrection at Final Judgement where good rewarded & evil punished; Views God as Transcendent Judge outside world; Mt., Lk., Paul, Acts 24:15, 1 Cor. 15:12-58.

Gnostic Resurrection: I am my soul, not my body; eternal life begins with this insight and identification with The One; Individual identity obstacle to reunion with The One; View of God is The One/Divine Wisdom; "realized eschatology" of Jn. 3:5-8, 7:54-8, 11:25, 17:20-23.

Three Biblical World-Views

	Prophetic:	Apocalyptic:	Gnostic:
Focus	focus on human community	focus on cosmic forces	focus on mind/inner reality
God	YHWH in process; known in actions in the world; in relationship to humans.	Theistic known separate from the world.	Truth—absolute, pure truth; known intuitively.
World	Essentially good when in harmonious flow. Become evil when out of perspective. Life cyclical. Integrated system.	Neutral Now under control of evil forces. Battle ground between good and evil. Two realms. Life is linear. Special action-ex nihilo.	Matter is evil.
Persons	creature of YHWH; shaped by God. Responsible=God's presence in the world. Humans complete in community.	Hapless victims of cosmic forces; caught in the battle. We must choose. Focus on individualism.	Dualism: mind & matter—soul/spirit & flesh. Prisoner in body. Separated from the One.
Evil	a mystery; resides beyond for human understanding. Standing in awe—living in serendipity	Outside powers use & control us. Battles with God & God's agents.	Ignorance & illusion Matter is evil.
Sin	misplaced valuing.	to choose against God.	to live in matter.
Death	physical-part of human process. Real death=alienation from God, others, & self. Fixation/clinging to one part of life—idealization.	eternal destruction—a decisive moment. Life is lived as a test or preparation for future life. Need for immortal soul or bodily resurrection.	death of body=true life. "Sweet Death"
Salvation	reconciliation & harmonization. Shalom.	God's dramatic intervention at the end of history. Humans must have a personal relationship with God as a result of their choice for God.	to be freed from the power of matter; to live as if the body were not real.
Future Life	Live on in—offspring, contribution, & community. Therefore—living history Heaven not essential	Future personal new life—bodily resurrection or spiritual body, needed to fulfill God's promises. Heaven and hell important. Personal; God's vindication over Evil.	Loss of self/soul Reunification with One.
Pleasure/Joy	To do what is right; to live in shalom—harmonious community.	To see good vindicated, evil judged.	To be freed from matter. Unification with God.

What Makes Apocalyptic Unique?

- jaw-dropping scenes of animals, rivers, mountains, and stars that jump off the page with movie-like special effects (see Dan. 8:2-14; Zech 6:1-7)
- natural catastrophes producing cosmic chaos throughout the universe, ushering in the dreadful day of judgment (see Ezek. 38:19-22; Isa. 24:18-20)
- harmful and disruptive evil contributing to constant crises and producing a seemingly hopeless pessimism with the course of current events (see Dan. 7:19-25; Isa. 57:3-13)
- an underlying determinism resting in the unquestioned conviction that somehow God is maintaining sovereign control (see Isa. 25:1; 26:1-4)
- ecstatic expectation that God will soon intervene and suppress all evil forces working against his predetermined plan (see Zech. 14:3-9; Mal 3:1-5)
- ethical teaching aimed at giving courage and comfort to the faithful and confirming them in righteous living (see Zech. 7:9-10; 8:16-17; Isa. 56:1-2)
- visions of celestial scenes and beings with an other-worldly perspective (see Dan. 10:4-19; Zech. 3:1-10)
- heavenly interpreters explaining the scenes in language that may also be figurative (see Ezek. 40:3-4, Dan. 8:15-17)
- a dualistic perspective that categorizes things into contrasting elements such as good and evil, this age and the age to come (see Zech. 1:14-15; Dan. 12:2)
- a very stylized structure of how the visions are presented, with events and time organized around numerical patterns and repetition of similar sets (see Dan. 9:24-27, Ezek. 38-39)
- and foundational to all the above, God's promise to act in the last days to restore his people and establish a new and glorious order (see Isa. 27:12-13; Zech. 8:1-8).²

2. In this list of characteristics of apocalyptic, there is one notable omission. Most apocalypses in the ancient world were pseudonymous. However, in the Bible the only apocalyptic text seriously claimed to be pseudonymous is Daniel.

Prophecy	Apocalyptic
Prophecy laments the sinfulness on the earth and urges people to repent.	Apocalyptic considers the ever-present wickedness beyond hope. The only solution is total destruction: The earth is going to melt with fervent heat.
Prophecy reveals God's displeasure with the irreverent attitudes and conduct of his chosen people.	Apocalyptic assumes that the readers are themselves displeased with the evil around them and are anxious for God to provide a solution.
Prophecy calls the people of God back to obedience to God.	Apocalyptic calls for the few remaining faithful to persevere until the end: In the face of difficult odds they are to keep their robes pure.
Prophecy announces that God is going to judge sin and offer salvation, usually to be accomplished through natural means or human agents.	Apocalyptic announces that God himself is going to intervene and judge the world through supernatural means: he will ride out of heaven on a white horse and rule the nations.
Prophecy presents its message as direct speech from God: "Thus says the LORD."	Apocalyptic presents its message in graphic images, visions, and symbols. The message of apocalyptic is sometimes shrouded in mystery: This title was written on her forehead: "Mystery, Babylon the great, the mother of prostitutes and of the abominations of the earth" (Rev. 17:5).
Prophecy predicts both immediate and distant aspects of God's judgment and salvation.	Apocalyptic focuses primarily on final solutions. The situation is too serious for short-term answers. The only hope is for God to bring the history of man's sinfulness to conclusion and to establish a solution that will last for eternity: There will be no more night, and they will reign forever and ever.